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Power," recalls Ratzenhofer on the theme "ambiguity as a factor in political conflict." But this question of precedence is trifling. Has the book opened up new reaches of analysis? I answer, yes, emphatically. The titles of the main divisions of the book will indicate a probability that I am right, viz., I, "The Aetiology of Leadership"; II, "The Actual Dominance of the Leaders"; III, "Psychological Reaction of Leadership upon the Led"; IV, "Social Analysis of Leadership"; V, "Attempts at Preventive Limitation of the Power of Leaders"; VI, "Synthesis: The Oligarchic Tendencies of Organization."

I have not been able to read sufficiently between the lines to discover precisely what in the author's judgment is the probable inference from analysis of the psychology of democracy. Since he finally leans for support upon the unspeakable von Haller (*Restauration der Staatswissenschaften*, 1816), the suspicion is that he is after all an echo of that champion of ecclesiastical monarchy. Whether this inference is correct or not, we cannot afford to overlook this argument that democracy is essentially pathological.

ALBION W. SMALL

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*Contrat de travail et salariat.* Introduction philosophique, économique et juridique à l'étude des conventions relatives au travail dans le régime du salariat. Par ADEODOT BOISSARD, Professeur d'Économie et de Législation Industrielles à la Faculté Libre de Droit de Paris. Paris: Bloud et Cie, 1910. Pp. 331.

Although this little book is hardly more than a syllabus of parts of courses given to law students at Lille and Paris, and to the hearers in the *semaines sociales* in different parts of France, it contains symptoms which should not be overlooked by American students of tendencies in thought about social problems. It represents a standpoint with which American academic social scientists are relatively little acquainted. The author says: "It is my ambition to contribute to the elaboration of the doctrines of social catholicism, that is, of a sociology truly and integrally realistic, and for that very reason harmonious at once with the necessities of the physical or economic order, and with the spiritual needs and the postulates of Christian morality."

Whether a "truly and integrally realistic sociology" can be

built upon the basis of Roman Catholic philosophical presuppositions is a question upon which modernists can hardly claim to be unprejudiced judges. Even modernists, however, may find it profitable, as a change, to look at labor problems through the eyes of a French Catholic lawyer.

A. W. S.

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*Beiträge zur byzantinischen Kulturgeschichte am Ausgange des IV. Jahrhunderts, aus den Schriften des Johannes Chrysostomos.* Von J. MILTON VANCE, Mercer Professor of Biblical Instruction, Wooster University. Jena: G. Neuenhahn, 1907. Pp. 82.

For the sociological methodologist this dissertation is interesting as a symptom of the changes that are taking place in conceptions of proper objects of search in making out the meaning of past experience. Men still living remember when all that the church historian seriously asked about in the case of a man like Chrysostom was his theological opinions and their political effects. The change in viewpoint is a fact, whether the sociologists' abstract arguments for it are accepted or not. As an index of the change the titles of chapters in this monograph are impressive, viz.: I, "Kaiser, Hof und Verwaltung"; II, "Die Gesetze in ihrer Bedeutung für das tägliche Leben"; III, "Das Heerwesen"; IV, "Die Religion"; V, "Die Rhetoren und Aerzte"; VI, "Industrielles Leben"; VII, "Der Ackerbau"; VIII, "Vergnügungen"; IX, "Sittlichkeit"; X, "Luxus"; XI, "Armut und Almosen"; XII, "Die Sklaven"; XIII, "Das Familienleben."

A. W. S.

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*Democracy and the Overman.* By CHARLES ZUEBLIN. New York: B. W. Huebsch, 1910. Pp. 217.

No one whose sense of humor is out of service should ever read Professor Zueblin. This would save us the solemn homilies of the newspapers upon things which his language might have meant if addressed to imbeciles, but which it is preposterous to assume that it meant if he is supposed to be aiming at a public with a spark of wit. No one who wants a writer to do all the work of thinking should read Professor Zueblin. His part is to the part